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# Preliminary Studies

OF THE

# Texas Catholic Historical Society

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TEXAS KNIGHTS OF COLUMBUS HISTORICAL COMMISSION

## THE SOLIS DIARY OF 1767

BY

REV. PETER P. FORRESTAL, C. S. C., A. M., Litt. D.

PROFESSOR OF SPANISH, St. Edward's University.

EDITED BY REV. PAUL J. FOIK, C. S. C., Ph. D.

*Chairman of the Commission and President of the Society.*

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## FOREWORD

The Solís Diary of 1767, here completely translated and published for the first time, may be found in the original records that form the *Memorias de Nueva España,* Volume 27, which is more closely identified under the sub-title: *Documentos para la Historia Ecclesiastica y Civil de la Provincia de Texas.* The historical data presented give information concerning the conditions of the Spanish missions about the middle of the eighteenth century. The diary was written by Reverend Padre Fray Jose de Solis during his visitation of the Province of Texas, and pays special attention to those establishments, that were under the jurisdiction of the College of Nuestra Señora de Guadalupe of Zacatecas.

It will be noted that the visitor in the opening and closing pages of the diary merely states the course of the journey followed hither and thither, but he gives a detailed and interesting account of the several missions of the interior. The lives and customs of the various Indian tribes are graphically described; especially is there a skilful portrayal of the cannibalistic practices of the savages near the Missions Rosario and Espiritu Santo.

In certain portions of the diary there is little or no attempt at literary style. In fact the whole document shows evidences of loose construction and rhetorical lapses in composition. There are monotonous recurrences of the same words, phrases, and ideas that should have been avoided. The faults of narration and of diction have made the translation of the diary somewhat difficult and perplexing in places. In spite of these impediments the translator has endeavored to give as literal and exact a rendition of the diary as these circumstances would permit.

The editor and the translator wish to acknowledge with thanks a careful reading of the diary by Professor Carlos E. Castañeda, Librarian of the Garcia-American Library, University of Texas.

Paul J. Foik, C. S. C., Ph. D.

# THE SOLIS DIARY OF 1767

TRANSLATED BY

REV. PETER P. FORRESTAL, C. S. C., A. M., Litt. D.

*This Diary was Written by the Reverend Padre Fray José de Solís During His Visitation of the Missions of the Province of Texas. The Visitation of These Missions was Undertaken, in 1767, by Order of the Very Reverend Father Guardian, Fray Tomás Cortez, and the Venerable Council of the College of Nuestra Señora de Guadalupe of the City of Zacatecas.*

The Diary reads as follows:

I left the College of Guadalupe on November 15, 1767, and came to Vañon, a sheep ranch belonging to Don Mariano Canal. Here I remained until the 20th of the same month, procuring provisions and awaiting a companion, Brother Joseph Gómez, who was coming with the supplies and the servants.

November 20. I arrived at the town of San Cosme, where I spent the festival days and remained until the 23rd. At San Cosme there are some springs of brackish water and a pond.

November 23. After having passed through Rosillo, where there is a draw-well belonging to the Vañon ranch, and Caña, a ranch on which there is also a small supply of water, I reached Tener. Here I found a pond containing rain water and a draw-well in which there was brackish water.

November 24. I passed through Burro and Durazno, but there was water in neither of these places. Later on I came to Salto, a sheep ranch, where I found a draw-well with rather good water and also a pond.

November 25. I reached Agua Nueva, a horse and cattle farm, belonging to Doña Ildefonsa de Campacos. Here I saw a great number of men at work, hauling coal in ox-carts to Real de Masapil. Next I came to Arroyo Seco, a place so dry and arid that it was necessary to fetch drinking water from a distance of two leagues.

November 26. I reached Gruñidora, a sheep ranch which at one time belonged to the Jesuit Fathers. This place, which also supplies Masapil with coal, has very poor water. Later on I reached Potrillo, where I found a reservoir for rain water.

November 27. I passed Candelaria, one of the ranches belonging to the *hacienda* of Gruñidora, and here I came across a very small but good spring. Then I came to Puerto de Cedros. Here there is a small reservoir which is dry at certain seasons. My next stop was at Cedros,

where silver of very good quality is mined on an *hacienda* belonging to Don Juan Lucas de Lasaga. On this *hacienda* there are several foundries, one of which is run by water and four by treadmills. At this place, which has also a very good vineyard and a spring that produces plenty of water, I was invited to stop through the courtesy of its administrator, Don Joseph de Esparsa. As I was in need of provisions for the journey, I accepted the invitation, and partook of his hospitality until December 1. A large quantity of wine and brandy is produced here.

December 1. I set out again, and after leaving behind me San Joseph, which belongs to the *hacienda* of Cedros and is supplied with a reservoir, and Bonanza, where there are large silver mines belonging to the Marqueses de Patos [Aguayo], I came to Canutillo, a Bonanza ranch, on which the water is good, but not very plentiful.

December 2. I went through the Alcalados Pass and came to Santa Elena, a ranch belonging to the Marqueses de Patos. Here I found only a draw-well, containing brackish water.

December 3. I passed El Puerto del Frayle, where there is no water of any kind, Tinajuela, where there is only rain water, and came to El Puerto del Capulín, where I found a reservoir. After leaving behind me Agua Encantada, which has some good springs, I came within sight of Buena Vista, a farm belonging to the Marqueses de Patos. Here there is also plenty of drinkable water.

December 4. I arrived at Saltillo, a pleasant town with a large supply of good water. In this part of the country there are abundant crops of wheat, corn and other grains. I stayed here two days in order to rest and to secure provisions. Due to its extensive vineyards and orchards, large quantities of wine and brandy are produced here.

December 6. I reached Molinos San Antonio, a farm which its owner, Don Francisco Turundarena, inherited from Don Prudencio Basterra. This farm has a very good orchard and vineyard, and produces wine and brandy.

December 7. Traveling over a rugged and stony country, I passed through Puerto Cabrito, and later came to Puerto Carretas, not far from a rather shallow river. After this I crossed over the Almidón Hills and came to Mesillas, a ranch belonging to the Marqués de Turundarena. At this place there is a good vineyard, and both wine and brandy are produced here. As the eighth was the feast of the Immaculate Conception, I spent the day at Mesillas, where I said Mass and found shelter from the rain which was falling.

December 9. I went through Morterillos, crossed the Sierra Galana and passed the Anelo Divide, Barranquillas and San Nicolás, before reaching La Popa, a large ranch on which I found plenty of good water.

December 10. Traveling through a very mountainous country, I passed El Puerto de la Popa, went through San Bernabé, Estaca and Huisache, before reaching Saos, where I came across a rather good spring.

December 11. I went through Pescadito, and later came to Boca de Tlaxcala, a place situated among craggy hills and lofty mountains. Here there is a canyon about two leagnes in length, and at the beginning of the canyon there are fountains and abundant springs that farther on form a deep river. The river runs along the canyon, and in it there are shrimp, *bagre*[1], trout, *mojarras*[2], eels and other kinds of fish. In the middle of the canyon there is a volcano[3], from which currents of air issue, and, after leaving it, about half a league down the river, one comes within sight of Hascala. In this town, which was formerly attended by the priests of Santa Cruz from Querétaro, there are silver mines, a great number of corn-fields and some wheat-fields. The Indians of this mission grow peaches, quince and pears. I reached Boca de Leones, which is situated on the banks of the river below Hascala, and which has several silver, lead and *grieta temescuitate* smelteries. This mission has several corn-fields, and raises horses, mules, cattle and a great number of goats. It has a hospice, which is taken care of by the College of Zacatecas, and there are living at this hospice a priest, who holds the office of president, a lay brother, who takes care of the cooking, and two almoners. The mission church is very pretty, beautifully decorated and well supplied with vestments, sacred vessels, etc., and all these articles are kept in good condition. In the dwelling-quarters, which are arranged in convent style, there are a sufficient number of very decent cells, the necessary offices, a kitchen and a refectory. It is a curacy maintained by His Majesty, and there reside here the parish priest, an assistant pastor and other clerics. The church is kept in good condition. Because of the bad weather, I remained at this mission until February, 1768, when I continued on my journey.

February 4. I left Boca de Leones, passed through Salitre, Guisache and Golondrinas, and crossed some hills that contain a strata of Jam stone before reaching Carrizal, a sheep and goat ranch belonging to the Marqués de Turundarena. At this place, which is three leagues from the Candela mission of the Province of Coahuila, I found a good supply of fresh water.

February 5. I went through La Cruz Canyon, which is not far from the town of Santiago, and which is attended by the priests from the Candela mission. The Indians of the place are uncouth and wild; they

[1]Species of catfish.

[2]Small, round fish about six inches in length.

[3]Probably the chimney of the García Cave at Villa García, not far from Monterrey.

go about naked and live on rats, dormice, rabbits, snakes and other wild animals found along the Catujanes plateau. This plateau is situated on the top of a high mountain, is accessible from only one side, and is said to be twenty leagues in circumference. It has plenty of water, and is used by the fugitive Indians from the missions of Coahuila and Punta de Lampazos as a place of refuge. I passed La Presa and came to Punta de Lampazos. The latter town, in which there are some Spaniards and *mestizos,* and which was formerly attended by priests from the College of Santa Cruz, has also a large supply of good water. At present its spiritual needs are taken care of by a priest appointed by the Bishop of Guadalajara, and it has an *alcalde mayor,* appointed by the Governor of Monterrey. This town has a neat and well-decorated church, its dwelling-quarters are adequate and its climate good. It is hemmed in by three mountains: the Boca de Leones, the Iguana and the Vallecillo del Talcotlote. These are the last mountains on the road leading north from Zacatecas to the Province of Texas. Because of the fact that a stiff norther was blowing and because I wished to say Mass on a feast that happened to fall on one of these days, I stopped here the 6th and 7th.

February 8. I passed through Los Pozos and through El Campanero, and came to Mesquite, an uninhabited place, where I found ponds containing water which was fit to drink.

February 9. I went through Los Magueyes and through El Corral del Indio, places likewise uninhabited, and came to the Salinas or Salado River, on whose banks is located San Ambrosio, a ranch belonging to the Marqués de Turumdarena. The aforesaid river is very deep and contains a great quantity of fish of various kinds: *piltontes*[4], *pullones, bagres*[5], trout, etc., and also shell-fish, such as *catanes, abujas* and shrimp. It also contains pearls, although they are not so good as those gathered from the sea. Its banks are beautiful, pleasant and shady, and are covered with willows, sabines, mesquites and other tall and shady trees. Canoes are used to cross the river. Due to the fact that a cold norther began to blow, I stopped here the 10th, and heard the confessions of some men and women. In this place I found water that was not fit to drink.

February 11. I arrived at El Charco del Indio, an uninhabited place, where I found rather good water, and many woods covered with palms, mesquites, *huisaches,* fluted cacti, *tasajos, uñas de gato*[6], ebonies and many chaparrals. In these woods there are a great number of wild horses, that run into the brush at the approach of human beings.

February 12. I passed through several woods in which I found some

[4]Yellow catfish.

[5]Species of catfish; *silurus bagre.*

[6]Cat-claws; a leguminous plant.

magueyes and also all the various kinds of trees I had seen on the previous day. The Carrizo Indians, who are half barbarous and uncivilized, inhabit these woods and live on maguey plants and on wild animals, such as snakes, dormice and rabbits. I entered the densest part of the woods and struck a path along which it is impossible to travel except in single file. After passing Loma Blanca I reached the Estacas ranch, on the banks of the Río Grande del Norte. Along this river there are a great number of ranches belonging to the Carrizo Indians. The river is well supplied with fish, such as *piltontes, pullones, bagres,* etc., and its banks are rather beautiful. Here I baptized a Carrizo Indian baby that was dying. I christened him Manuel José and gave him to his godparents, the owners of the ranch, with instructions that they should educate him if he recovered. From the surrounding woods they brought me three Indians, a young man, probably between the ages of eighteen and twenty, and two girls, one about sixteen and the other about eighteen years of age. But, as they had not been instructed in our holy faith and had not studied the catechism, I did not baptize them, but sent them to the priest at Laredo, a town some ten leagues up the river, so that he might instruct and baptize them. At this place also I heard the confessions of several men and women. The water of the Rio Grande is drinkable.

February 13. I reached Dolores, a stock farm which belongs to Don Joseph Borrego and which is situated on the banks of the Rio [Grande] del Norte. I crossed this river in an excellent sailboat, the property of the governor of Nuevo Santander del Seno Mexicano. The apostolic preacher, Fray Pedro Alderete, was waiting for me at Dolores, and I remained with him until the 16th. On Ash Wednesday a number of men and women went to confession and communion. I said Mass the three days I was here and distributed ashes to several persons. At this place I was met by Fray Francisco Sedano, procurator and conductor of the *misiones internas* of Texas. He came to greet me with an escort of eight soldiers, sent by Don Hugo O'Conor from the *presidio* of San Antonio de Béjar, and four Indians armed with guns, sent from San Joseph by the president of this mission, Fray Pedro Ramírez de Arellano. These soldiers were to serve as an escort, because the road which I was now to travel was infested by unfriendly Indians. From Zacatecas as far as the Río Grande del Norte, a distance of some 227 leagues, I had traveled in a northerly direction. On my way I found many woods covered with *gobernadoras,* ebonies, palms, chaparrals, mesquites, *huisaches,* prickly-pears, magueyes, cacaos, *biznagas*[7], *tasajos, lechuguillas*[8], and many other thorny plants. In Popa de Leones and Tlaxcala I

[7]Plant of the cactus family.

[8]Species of agave.

came across great herds of swine, an occasional deer, rabbits, squirrels, wolves, coyotes, sparrow-hawks, owls, crows, vultures, ospreys, several coveys of quail, parrakeets, macaws, and a great many mocking-birds and sparrows. In the woods between Boca de Leones and Punta de Lampazos I saw large flocks of *tigueritos,* cardinals, pheasants, thrushes, *sanates*[9], turtledoves, calendar larks in large numbers, and many other birds with whose names I am not familiar.

February 16. I reached El Charco del Rosario, traveling through a sandy and hilly country. Here I found water which was fairly good.

February 17. I continued my journey over the hills and sands until I came to a place somewhat densely covered with ever-green oaks, palms, prickly-pears, *huisaches,* mesquites and many uncultivated plants. In this part of the country the soil is very fertile. I traveled on for about three leagues and came to the Salado, in which I found drinkable water. This part of the country, as also those parts through which I had just passed, was uninhabited. The Apaches and Lipanes live to the north of the Salado.

February 18. Before arriving at San Casimiro, in which there are neither trees nor hills, I traveled through a rolling country, covered with small, fine stones, and over extensive plains, dotted, here and there, with chaparrals, mesquites and prickly-pears. In all these places I found rather good water. North of the Rio Grande there are a great number of enormous snakes. Before we had reached the end of the day's journey we ran into a bitter norther: rain, snow and a strong wind. Along the road there was no protection whatsoever from the inclement weather, and I was obliged to search for firewood.

February 19. I continued my journey, and through rain and snow made my way over rolling, bare hills. I passed by Retamita and came to San Joseph, which, though uninhabited, is protected by a grove of mesquites, *huisaches* and prickly-pears. I remained here until the 22nd, because the norther still raged so fiercely that, had I not ordered that braziers be lighted in our tent, I believe I would have perished from the cold. I said Mass here, and during the Holy Sacrifice some huge fires that had been started near our tent offered me some relief from the cold. Here I found a lake with rather good water.

February 22. As I was leaving San Joseph my mule fell, but I escaped without injury. I crossed some rolling hills that, except for a few walnuts and chaparrals, were completely bare. During the day the soldiers cut to pieces with their swords several long, thick snakes that crossed our path. The day's travel came to an end at Tablitas, where I found brackish water. This place, as the others that I had just left

[9]A bird resembling the magpie.

behind, is inhabited by great numbers of Apaches and Lipanes, who, if the opportunity offers, kill, steal and do a great deal of harm.

February 23. I passed Mesquite, Arroyo Blanco and Mota and went through a great number of woods, in which I saw mesquites, palms, prickly-pears, chaparrals, oaks and other kinds of trees. In these woods there are boars, wildcats, snakes and other animals. I came to the Nueces, a large river with pleasant, shady banks, but with very bad water. It contains a great number of *bagres,* sardines, eels, *piltontes, pullones* and other fishes. The country between the Nueces and the Rio Grande is inhabited by Apache Indians. Here I received supplies from Fray Joseph Escovar.

February 24. I passed through Leona, where the Reverend Fray Joseph Escovar and six armed men came out to the road to receive me. Then I continued on my way over a number of rolling hills and very beautiful plains and through woods sparsely covered with oaks and other trees. At Agua Dulce, where I found good water, Don Francisco Tovar, captain of the Bahía del Espíritu Santo mission, came out to receive me, accompanied by ten soldiers. As it was the feast of Saint Matthias, I celebrated Mass here.

February 25. I passed through Puentecitas, Cunillo and Mugerero. At this last place I was received by Fathers Francisco Joseph López and Ignacio Lanuza. From here I pursued my journey over plains and hills, and through some woods, in which the trees, although not very numerous, were very green and beautiful. Later I came to a ranch belonging to the Santísimo Rosario mission, and here I found good water. The mission is established near the San Antonio de Béjar, a large river, whose shady and pleasant banks are covered with sabines, willows, walnuts, oaks and many other trees. In this river there are a great many eels, *bagres, piltontes, pullones, mojarras* and other kinds of fish. The captain of the Bahía del Espíritu Santo mission bore me company as long as I remained here.

February 26. I passed through several *puertos*[10], one of which is called El Guardián, before reaching the Santísimo Rosario mission, where I was received with every attention by its minister. Many of the Indians had fled off to the hills or to the seashore, but those that had remained at the mission came out on the road, all covered with paint and in festive attire, to welcome me. That day I appointed the apostolic preacher, Fray Ignacio Lanuza, secretary for the Visit, an office which he accepted gladly. The captain of La Bahía remained here and ordered that a picket keep guard day and night. This mission, at which everything is kept extremely neat, is supplied with good water from the San Antonio de Béjar River, the surrounding country is very beautiful and wooded

[10]Mountain passes.

(as we shall see later), the weather is bad, unhealthful and sultry, and when the breeze is from the south everything, even within the houses, becomes as wet as clothes soaked in water and the moisture runs down the inside walls just as if it were raining.

February 27. In thanksgiving for my happy arrival a most solemn Mass was sung in honor of our Most Blessed Patroness, Mary of Guadalupe. I announced the opening of the Visit, and wrote to the governor, Don Hugo O'Conor, who was at the *presidio* of San Antonio de Béjar, and also to the Father President of those missions, Fray Pedro Ramírez de Arrellano, who was at San Joseph.

February 28. I went, with invitation of its captain, to take dinner at the royal *presidio* of Bahía del Espíritu Santo. I was accompanied by Fathers Gamuza [Lanuza?] and López, and by Brothers Francisco Sedano and Antonio Casas. (I had brought the latter lay-brother from the hospice of Boca de Leones so as to have a traveling-companion during my visitation of the missions.) The captain received us with every mark of respect and civility, ordering that we be greeted with a salute from the infantry, four cannon-shots upon our arrival and three in the afternoon on leaving. He was open-hearted, served a very sumptuous meal, and in every way showed the magnificence and opulence of a prince.

February 29. I said Mass for the opening of the Visit, and inspected the church, sacristy and the entire mission.

March 1. I continued the Visit, complying with all the duties incumbent upon me as Visitor, and on the second day I did likewise.

March 3. I continued the Visit. On this day the captain called on me and remained for dinner. At night thirty-three of the Indian families that had fled off from the mission came to see me, and I received them gladly and kindly.

March 4. I concluded the visitation of the Rosario mission. A stiff norther began to blow and lasted for two days.

I have already expressed my opinion with regard to the mission of Nuestra Señora del Rosario. As far as its temporal goods are concerned, it is in a flourishing condition. It possesses two droves of asses, and, approximately, forty tame horses, thirty tame mules, twelve harnesses, five thousand head of cattle, two hundred milch cows and seven hundred sheep. The mission buildings and the living-quarters of the priests, as well as those of the Indians and the soldiers, are good structures and sufficiently large. A very good palisade, formed of thick, strong stakes, protects the mission from attack. The church, a very fine, frame building, is white-washed and beautifully decorated. On the inside it is plastered with clay, and it is beautifully roofed with strong beams and shingles. It has sacred vessels, clean vestments, the necessary utensils,

a pulpit, a confessional, altars, a baptismal font with its silver shell, and all things pertaining to divine cult. Furthermore, each article can be found in its place and in good condition. This mission has sown fields, but must depend upon the rains, because it is impossible to draw water from the river, on account of the high banks, and there is no water on the site where the mission was founded, in 1754.

The minister, who is, as I have already stated, Fray Joseph Escovar, makes every effort to develop and improve this mission. He is affectionate, charitable, gentle, tractable and cheerful in his dealings with the Indians. He makes them work, teaches them to pray, endeavors to instruct them in the catechism and in the doctrines of our holy faith, urges them to comply with their civil duties, furnishes them with food and clothing and assists them in all their corporal and spiritual needs. After sundown, and before night prayers, at the sound of the bell, he gathers them, big and little, into the cemetery. He has them say their prayers and recite the Christian doctrine; he explains to them and tries to instruct them in the mysteries of our holy religion, exhorting them to observe the commandments of God and of our holy Church, and teaching them the things necessary for salvation. Each Saturday he calls them together and has them recite the Rosary, with the various mysteries, and has them sing the *Alabado*[11]. Before Mass on Sundays and feast days he makes them recite their prayers and the lessons of the catechism, and after Mass he preaches and explains to them the Christian doctrine and the things they should know and understand. When punishment is to be meted out to such as deserve it, he orders that this be given with due moderation, merely as a chastisement for their faults and excesses, and that it be imposed without exceeding the bounds of charity and paternal correction and without stooping to cruelty or tyrrany.

The Indians with whom this mission was founded are the Coxanes, Guapites, Carancaguases and Coopanes. At present, however, there are but few of this last mentioned tribe, for most of them are living out in the woods or along the banks of some of the many rivers that abound in these parts, or have joined some other friendly tribe along the seacoast, about thirteen or fourteen leagues east of this mission. The *padre* is willing to assist them in all their wants and sufferings, but, in spite of this, all of these Indians, who are savage, indolent and lazy, and who are so greedy and gluttonous that they devour meat that is parboiled, almost raw and dripping in blood, prefer to suffer hunger, nakedness and the inclemencies of the weather provided they be left free to live indolent in the wilds or along the seashore, where they give themselves over to all kinds of excesses, especially to lust, theft and dancing.

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[11]Hymn of praise to the Blessed Sacrament.

They are very fond of certain kinds of dances which they call *mitotes.* These *mitotes,* according to the instrument that accompanies them, are expressive of joy and mirth, or of gloom and sorrow. In the festive dances they play on a sort of tambourine, a tortoise-shell, the half of a calabash, a French pot, a reed flute, or an *ayacascle.* The dances that express sentiments of sorrow are played with a *caymán,* an instrument which emits a mournful, inharmonious sound. The music is accompanied by unnatural and dreadful shrieks, and the dancers make gestures and grimaces, wriggle their bodies in strange fashion and keep jumping and leaping as they move about in a circle. For their *mitotes* they build a great fire and dance about it, day and night, without any stop. These *mitotes* last three days and three nights. The women do not take part in the dance itself, but keep within sight of the bonfire and, perplexed and melancholy and with their hair down over their faces, lend their assistance to the ceremony, uttering sad cries. During the ceremony the men make horrible grimaces and look like demons; they are painted in bright red or black colors and with rings about their blood-shot eyes. They have several saints in whose honor they held these *mitotes:* one is the god *Pichini;* another the saint *Mel.* Of these they ask, through their superstitious dances, victory over their enemies, success in their campaigns, abundant crops, or good luck in hunting deer, bison and bear. They have priests, whom they call *Conas,* and captains and chiefs, whom they call *Tamas.* For the office of *Tama* there are many candidates, but these are subjected to severe tests before admitted to office. For example, they are scarified from the back of the head to the soles of the feet with a sort of comb made from fish-bones, thus losing a large quantity of blood. They are then taken off to a *carrizal*[12], from which place, after being compelled to fast for several days, they come forth emaciated and almost dead.

All the Indians of this province of Texas, whether living at the missions, in the wilds or on the seashore, get married. Those at the missions are instructed and are married *in facie Ecclesiae;* those who do not belong to the missions are united by natural contract. But, these latter unions are attended by many abuses, and in order to prevent them at the missions it is necessary that the minister be on his guard and that great caution be used. The men sell and trade their wives. If they take a fancy to other men's wives they exchange for them their own and something of value besides. They trade their wives for those of other men, sell them and lend them to their friends so that these may make use of them. They sell them for a horse, a gun, powder, bullets, beads, or for other things which they prize. Although the men commit these atrocious crimes, the women are very modest. From

[12]Land covered with reed-grass.

the time they are born they use a *pabigo* or breech-cloth, made of hay or *pastle*[13], that modestly covers their loins. They wear this until they die, replacing it with a new one whenever necessary. The married women and those that have been corrupted have their entire bodies covered with marks, figuring flowers, birds and other animals. Those who still preserve their virginity are marked with but one narrow line that extends from the forehead to the chin, passing over the middle of the nose and lips. With rare exceptions, the men and women are sullen and ill-tempered. Whether out in the wilds or along the seashore, the men go about stark naked, while the women are always decently covered. These Indians are very keen-witted and shrewd. They light fires and by means of the smoke give numerous signals. Smoke of one kind is used as a signal to assemble, another as a signal to flee, and others to announce news of various kinds. Those who have received the signal give another of the same kind to those that follow; these, in turn, pass on the signal to those farther back; so that within a very short time the news spreads throughout the entire province.

In their tribal wars they are cruel, inhuman and ferocious toward the conquered. Except for an occasional victim, whose life is spared temporarily so that later he may be obliged to dance in honor of their gods and saints, the old men and women are put to the sword, the children are carried off and eaten, the little boys and girls are sold, and the fighting-men, the grown-up women and the larger girls are taken off and made to serve the victors. The dance is carried on in this fashion. They drive a stake into the ground at the place where they are going to hold the *mitote*. They then kindle a huge fire and bind to the stake the victim whom they are to make dance or whom they are going to sacrifice. All of them gather together, and as soon as the discordant notes of the *caymán* are heard they begin to dance and to jump about the fire, making a great number of gestures and terrible grimaces and uttering sad, unnatural cries. Dancing and leaping and with sharp knives in their hands, they draw near to the victim, cut off a piece of his flesh, come to the fire and half roast it, and, within sight of the victim himself devour it most ravenously. Thus they continue cutting him to pieces and dismembering him, until, finally, they have cut away all of the flesh and he dies. They cut off the skull and, with the hair still clinging to it, place it on a stick so as to carry it in triumph during the dance. They do not throw away the bones, but pass them around, and whoever happens to get one sucks it until nothing of it is left. They act in like manner toward the religious and toward the Spaniards whenever they capture them. Sometimes they hang the victim by the feet and beneath them start a fire, and after the body is roasted they

[13]Spanish-moss.

devour it. Other times they cut stakes, about an inch in thickness, from the pitch-pine, which grows so plentifully in these parts; they stick these stakes to the victim and then set fire to him, and as soon as he is half roasted they eat him. Some, instead of using knives to cut up their victim, tear him apart with their teeth and devour him.

When out in the woods they live on horses, mules, deer and bison, that can be found in large numbers, and on bears, wild boars, rabbits, hares, rats, dormice and other quadrupeds. They also eat snakes, geese, ducks, chickens, partridges, cranes, quail, various species of birds found along the seashore and on the river-banks, and all kinds of fish, of which there is a great abundance. At the mission their food consists of beef and cooked corn. They do not make *tortillas* for want of *metates*[14] with which to grind the corn and of *comales*[15] in which to cook it. Both of these articles are very scarce, each *metate* costing twenty-five *pesos*.

These Indians are very dirty, and the stench which they emit is enough to turn one's stomach. They are fond of all that is foul and pestiferous, and for this reason delight in the odor of the polecat and eat its flesh. They pierce the lobes of the ear and nose and hang from them beads, small shells, and feathers of various colors. Among these Indians there can also be found a great number of hermaphrodites, or *monanguías,* as they call them. They take these with them on their campaigns, not only to make use of them in immoral ways, but in order that the hermaphrodites may drive off the horses and mules that are being stolen while they themselves attack the owners.

The task of converting and of inducing the Indians to live at the mission has been a difficult one, and some of those who had been living there have fled back again to the hills, to the river-banks or to the seashore. The reasons for this are various. First of all, these Indians are naturally inconstant and fickle; they are anxious to be free from all servitude and from work and wish to return to their life of freedom and idleness. They have, moreover, a repugnance and distaste for the teachings of our holy faith and for the things of God, and they are loathe to observe our holy commandments and sovereign precepts. Another reason why it is difficult to convert them is their innate cowardice, fear and baseness, for they imagine that in the aforesaid places they are safe and will be free from the cruelty, blows and tyrrany of unfriendly tribes. Still another reason is because the military officers neglect to bring into the town or to inflict punishment upon those that run away, and because they neglect to pursue them and bring them back. Whenever they do bring back any of the fugitives they fail to

[14] A square stone used for grinding corn.

[15] An earthen pan.

administer to them any punishment that might serve as a check and that might instill into them the fear of fleeing from the mission.

Although these Indians are nothing but cowards and weaklings, they boast of their strength and bravery. Even on days when the sun is scorching hot they go about without any clothing whatsoever and without even seeking the shade. In winter-time, when the ground is covered with snow and when it freezes so hard that rivers, ponds, lakes and brooks are frozen over, at early morning they go off to bathe, and break the ice with their bodies. They do this merely to show off, to exhibit their strength and bravery. When they leave on a campaign they carry with them a certain herb, whose properties they alone know, and which they refuse to show to the Spaniards, with which they stop the flow of blood. For this reason, even if they be wounded, they keep on fighting, for they do not faint from loss of blood. Other things still more characteristic of the Indians I shall explain in the course of this Diary. What I have stated applies in some instances to all, in others to individuals, although most of what I have said is true of all the Indian tribes inhabiting the vast, remote and extensive Province of Texas.

March 6. I went to the Bahía del Espíritu Santo mission. Here forty Indian horsemen, armed with guns and marching in double file, came out to the road and held a skirmish in my honor. Their minister, the apostolic preacher Fray Francisco López, received me with great ceremony and with every mark of attention. Later on I shall give an account of this mission.

March 7. I opened the Visit with Mass, and afterwards made a close inspection of everything at the mission. I received from the captain of the *presidio,* Don Francisco Tovar, a letter which contained many points for consideration.

March 8. I answered the captain's letter and replied to all his questions. I continued the Visit, and that evening the captain of the *presidio* left for Mariscada. He wanted the soldiers to return without going to confession, but I did not permit this, as there was no reason, occasion or necessity for their doing so.

March 9. I continued the Visit, complying with all the duties pertaining thereto.

March 10. Continuation of the Visit.

March 11. I concluded the Visit, and then went to the *presidio* to take leave.

I have the following report to make on the state of the Bahía del Espíritu Santo mission: This mission, which is in better condition than that of Santísimo Rosario, is situated on the banks of the San Antonio de Béjar, a large river, as I have already stated, with pleasant, shady banks and with a large stock of fish. It is within sight of the royal

*presidio,* for there is nothing separating them but the river, which is crossed in a canoe. The church, though smaller than the one at the Rosario mission, is sufficiently large. The vestments, sacred vessels and all things pertaining to divine cult are kept neat and clean and arranged in the proper order. For a long time the Blessed Sacrament had been preserved in an inside oratory, and this with the authorization of his Lordship the Bishop of Guadalajara, who had granted this privilege during his visitation of the mission. Day and night all the Indians used to keep continuous watch before the Blessed Sacrament. At the door of the oratory there was a lamp, in which nut oil was burned with the bishop's approval. Besides the necessary offices and church buildings, the Bahía mission has dwelling-quarters for the religious, the soldiers and the Indians, and all of these structures are respectable and sufficiently large.

The minister works hard and shows zeal and solicitude for the preservation and development of the mission. He labors for the corporal and especially for the spiritual welfare of the natives, who, at the call of the bell, assemble for their religious exercises. Frequently, even daily, the *padre* teaches them to pray and explains to them the Christian doctrine, the mysteries of our holy faith and such things as are necessary for salvation. He manifests love and charity towards them, supplying them with food and clothing and administering to all their corporal needs. He also assists them spiritually, teaching them the commandments, urging them to be good Christians, tolerating no wicked practices, punishing all offences and misdemeanors, and insisting that all work and observe the law. In fine, he educates them, and, in so far as he is able, instructs them to comply with all their obligations. Although our Majesty the King (May God protect him!) supplies enough funds to pay the salaries of two ministers, at the present time this mission has but one priest, who takes complete charge of the administration of the royal *presidio.* On feast days he celebrates two Masses, one at the mission and the other at the *presidio,* and on these days also he preaches and explains the catechism.

As for temporal goods, this mission has eight herds of animals and thirty harnesses. Of the former there are about one hundred tame horses, about seventy tame mules, four droves of asses used for breeding mules, which are raised in large numbers, fifteen hundred head of sheep and goats, and two hundred yoke of oxen. It has also large corn-fields, but in dry seasons the crops are ruined, because there is no water on the farms, and it is impossible to draw it from the river or from any other place. On these lands cotton, melons, potatoes, various kinds of peaches, figs, etc., are grown in large quantities. The farms are supplied with several plows, plowshares, hoes, bars and all kinds of farm implements.

The tribes with which this mission was established are the Taranames, Tamiques, Piquianes and Manos de Perro. All told, counting big and little of both sexes, the mission probably numbers some three hundred. Among these there are about sixty-five warriors, thirty of whom are armed with guns and the other thirty-five with bows and arrows, spears and boomerangs. These Indians are better civilized and of a fairer complexion than those at Rosario. They have given up the practice of eating horseflesh, and confine themselves to beef, venison, bison, bear, turkeys, ducks, quail, geese and partridges, and to fish, such as the *bagre,* the robalo, etc. But, they have the same bad habits, inclinations and vices as those at the Rosario mission and those in other parts of the province of Texas. To withdraw them from their pagan dances and diabolical *mitotes* the ministers have introduced some Spanish dances. (This has also been done at the Rosario mission.) These dances have been taught with violin and guitar accompaniment, and the Indians have learned them very well. For such performances they wear a special dress, which is of very good material and very gaudy, and use palms, crowns, masks and *ayacastles.* As a result, they have partly forgotten their *mitotes* and pagan dances. I say *partly,* because when the ministers are not watching them they go off to the woods and there hold their dances, although when found guilty of this they are given some mild form of punishment. This mission was founded by the Very Reverend Padre Margil in the year 1717. Since its establishment there have been 623 baptisms and 278 burials. The Rosario mission was founded in 1754, and has had, approximately, 200 baptisms, 110 burials, and 34 marriages *in facie Ecclesiae.* My Diary continues.

March 12. I returned to the Rosario mission, with the intention of going from there to that of San Joseph.

March 13. I spent the day at the Rosario mission.

March 14. In the morning I visited the royal *presidio,* and in the afternoon went to the Rosario ranch. At the Rosario ranch I was met by an escort of eight soldiers, sent by the captain, and six Indians, armed with guns, sent by the minister of the Bahía mission.

March 15. I passed by San Joseph, a ranch belonging to the captain of La Bahía, traveled almost along the banks of the San Antonio de Béjar, went through groves and woods, sparsely covered with trees, and over rolling hills before reaching La Escondida, which has a supply of good water and is located at the foot of some hills, also covered with trees.

March 16. I passed La Parrita, the Capote ranch, located on the banks of the San Antonio River, went through the Mora ranch, the property of the San Juan Capistrano mission and located on the banks of the same river, and finally arrived at the Padre Cárdenas ranch, also

on the banks of the river. In this part of the country there is very fertile soil, and there are bare, rolling hills, extensive plains, and woods covered with oaks, mesquites and *huisaches.*

March 17. I passed through a goat ranch on the banks of the San Antonio, went through La Mota, crossed the Padre Mariano Creek and the aforesaid river, and, traveling through woods and over valleys, arrived at the Corral de San Juan Capistrano.

March 18. Taking the road that leads from the San Antonio River, I crossed the Salado near the San Juan Capistrano mission. Here Fray Asís Valverde, president of the Querétaro missions, Fathers Humiel, Zárate and Ramírez and a great number of people came out to the road to greet me, and they accompanied me to the San Joseph mission, where I was received with great ceremony. That afternoon Don Hugo O'Conor, knight of the Order of Alcántara and governor and captain-general of the Province of Texas, came to visit me and manifested towards me sentiments of friendship and good-will.

March 19. Mass was sung in thanksgiving for my happy arrival, and after the Mass I blessed the foundations and first stones of the church which is being built at the mission. Don Hugo O'Conor laid one of the stones and I laid another. This church, which is to be a stone structure with a vaulted ceiling, is to be 150 feet in length and, including the transept, 30 in width.

March 20. I set out for the *presidio* of San Antonio de Béjar to pay my respects to Don Hugo, to Don Luis Menchaca, captain of the *presidio,* and to the priest then in charge at the mission. In the afternoon I crossed the river in a canoe and proceeded to the San Antonio mission, which is being taken care of by the religious of Santa Cruz from Querétaro. From here I went to the Concepción mission, about two leagues down the river, and later returned to the mission of San Joseph. The banks of the river are very shady and pleasant and are covered with a great number of trees of various kinds: sabines, poplars, walnuts, etc. Along the road to the *presidio* there are a great many mesquites, *huisaches* and oaks. The river is well supplied with eels, *bagres, pullones, piltontes, mojarras,* sardines, and other fishes. In the woods between La Bahía and San Antonio there are a few lions and a great number of cattle, horses, deer, wolves, coyotes, rabbits, wildcats and boars. Along the river I found herons, ducks, geese, turkeys, quail, partridges, sparrow-hawks, eagles, owls, and other birds with which I am not familiar. The sounds which they utter are different from those uttered by the birds in Spain.

March 21. Opening of the Visit at the San Joseph mission. I celebrated the Mass for the commencement of the Visit and inspected the

entire mission and all the offices. I found everything in very good condition, as I shall have occasion to state later.

March 22, 23 and 24. Continuation of the Visit.

March 25. I continued the Visit, and during the day Don Hugo de O'Conor called on his way to los Adais.

March 26. I saw Don Hugo off, and then went to the San Juan Capistrano and Espada missions to visit the Fathers.

March 27, 28 and 29. Continuation of the Visit.

March 30. As this was Wednesday of Holy Week, I suspended the Visit.

March 31. Holy Thursday. I said the Mass, at which all the religious and many of the Spaniards and Indians of the mission received communion.

April 1. I went to the Concepción mission to perform the Good Friday services.

April 2. Holy Saturday. I concluded the Visit at San Joseph, and went to take leave of the Fathers of the Querétaro missions.

April 3. I received a letter informing me of certain outrages and injustices committed by Don Francisco Tovar, captain of La Bahía del Espíritu Santo. As was stated in the letter, the captain had prevented the Indians of Rosario from attending the mission, and had tried to do the same thing at Espíritu Santo, but the Indians of the latter town refused to obey him. He had arrested and placed in the guard-house the sacristan of the mission, to whom he refused to return the sacred vestments which he had borrowed from him on Holy Thursday. The letter stated, finally, that both he and Don Melchor de Rivera, captain at Orcoquisac, have been antagonistic toward the minister of the mission.

April 4 and 5. I spent these two days, Monday and Tuesday of Easter week, at the San Joseph mission.

April 6. The animals and supplies of the *misiones internas* started off, but I remained behind, intending to overtake them later.

The report which I have to make on the mission of San Joseph de San Miguel de Aguayo after my visitation in the present year, 1768, is as follows: This mission is so pretty and in such a flourishing condition, both materially and spiritually, that I cannot find words or figures with which to express its beauty. It forms a perfect square, is built of stone, and on each of the four sides, 660 feet in length, there is an entrance. On diagonal corners there are two towers, each of which protects two sides of the building. The living-quarters for the Indians, which form a part of the outer wall, are from fifteen to eighteen feet in length and twelve in width. The mission is provided with a small kitchen twelve feet in length, a fireplace, embrasures for the cannons, a vaulted silo made of stone, and a workshop in which are woven blankets, gunny-

sacks and some excellent cotton goods. At this mission there is an abundance of both cotton and wool. Here the Indians have their carpenter shop, forge and tailor shop, their lime and brick kilns and a well from which there comes as large a flow of water as from a small river. The water from the well runs into a canal, which contains a great quantity of fish and irrigates many fertile fields. In these fields, that cover more than a league and are fenced in, there are abundant crops of corn, beans, lentils, melons, peaches, potatoes and sugar-cane. San Joseph furnishes supplies to the *presidios* of San Antonio, La Bahía del Espíritu Santo, Orcoquisac and los Adais. It has a garden in which are raised all kinds of vegetables and fruits, and its peaches, which are grown in large quantities, weigh about a pound each.

Although up to the present the mission has been without a church, a very suitable building, of stone and mortar with a vaulted ceiling, is now being erected. An arched hall that leads to the priests' house is being used as a church and is sufficiently large. The mission is provided with ample dwelling-quarters and the necessary offices, and the articles of silver, sacred vessels, ciborium, monstrance, vestments and all things necessary for divine cult are of excellent material and are kept in good condition. It has a baptismal font and shell, silver oil-stocks, a silver sprinkler and a holy water pot. At a distance of about ten or twelve leagues from the town it has a ranch, known as El Atascoso, where all the stock is kept. On this ranch there are, approximately, ten droves of mares, four droves of asses, thirty harnesses, 1500 yoke of oxen for tilling the soil, 5000 head of sheep and goats, and all necessary farming implements, such as plowshares, plows, hoes, axes, bars, etc. White overseers or administrators are not needed, for the Indians take complete charge of the ranch. The Indians themselves take care of the work in the cloth factory, carpenter shop, forge, tailor shop and quarry, and attend to all other work that is to be done in the town. They are industrious and diligent, and are skilled in all kinds of labor. They act as mule-drivers, masons, cow-boys, shepherds, etc., there being no need to employ anyone who does not belong to the mission.

The mission of San Joseph y San Miguel de Aguayo, which was established, in 1716 or 1717, by the Very Reverend Father Fray Antonio Margil de Jesús, is made up of the following tribes: the Pampoas, Mesquites, Pastías, Canamas, Tacames, Canas, Aguasallas and Xaunaes. There are, counting big and little of both sexes, about 350 grown men, 110 of whom are warriors. Of the latter 45 are armed with guns and 65 with bows and arrows, spears and other weapons. All the men and women are very polite, well instructed in the truths of Christianity and know the catechism and the mysteries of our holy faith. With the exception of such as were already old when they came to the mission,

and who still remain uneducated and ignorant, all of these Indians speak Spanish and are baptized and know how to pray. Most of them play some musical instrument, the guitar, the violin or the harp. All have good voices, and on Saturdays, the 19th of each month and on the feasts of Our Lord and of the Blessed Virgin they take out their rosaries, while a choir of four voices, soprano, alto, tenor and base, with musical accompaniment, sings so beautifully that it is a delight to hear it. The procession moves along within the walls and is protected on each side by warriors in double file and also on the outside of the walls by sentinels on horseback that keep guard lest an attack be made by some unfriendly tribe. Both men and women can sing and dance just as the Spaniards, and they do so, perhaps, even more beautifully and more gracefully. They dress decently, being provided with two suits, one for week days and another for festival days. The men are not bad-looking, and the women, except an occasional, coarse-featured one, are graceful and handsome. The able-bodied men attend to the manual labor, the old men make arrows for the warriors, the grown-up girls weave cloth, card wool and sew, the old women catch fish for the *padres,* and the younger boys and girls go to school and recite their prayers.

That these Indians have a weakness for their *mitotes* is evident from the fact that both men and women of the San Joseph mission, who are so cultured and so well instructed, go off to the woods to dance them with the pagans whenever the priests are not watching. Great care is taken in order to keep them from this wicked practice, and whenever they are found guilty of it they are punished severely. All of them sleep in beds raised off the ground and are provided with fine, large blankets made of wool and of cotton, with sheets made from gunny-sack, and with mattresses made from bison hides. All of these articles are manufactured in the mission shops. These Indians are so polite, so well-mannered and so refined that one might imagine that they had been civilized and living at the mission for a long time. Since the establishment of San Joseph, which was, as I have said, in the year 1716, or 1717, there have been, if I am not mistaken, 1054 baptisms, 287 marriages *in facie Ecclesiae,* and 359 funerals of adults. The priests of San Joseph are endeavoring to draw the pagans from the seacoast and from the frontiers, so that, emulating the example of the Indians at the mission, they also may be converted and educated. My Diary continues.

April 7. I left the San Joseph mission. A strong, cold wind was blowing from the north, and it was raining, snowing and freezing. I passed the San Juan Capistrano mission and crossed the Salado, a river which, though not very deep, has very beautiful banks, covered with large, shady trees. The day's travel ended at El Charco de Quiñones, which contains very good water and which is close to El Monte Grande

or El Monte del Diablo, a place also covered with a great number of shady trees.

April 8. The weather was very bad and the norther was raging more fiercely; so, I decided to remain at El Charco de Quiñones. There were also stopping at this place a convoy and some travelers, numbering about 100 men, that were on their way to the Adais *presidio*.

April 9. As the weather had cleared up, we[16] set out. We passed by Las Calaveras and, taking the road leading from the San Antonio River, [*sic*] came to Chayopines. On the road between Monte Grande and the above river we passed a great many trees: sabines, willows and walnuts. Along the riverbank and at the entrance to the woods there are oaks and evergreens. At Chayopines I said Mass and erected a holy cross.

April 10. After having passed through Patauya and Pajaritos we arrived at the Marcelino Creek, in which we found good water and some fish. This day we had journeyed along very beautiful valleys and hillsides, carpeted with flowers of various hues: yellow, red, violet, blue, white, buff, *apastilladas,* etc. Here also we found wild hemp and wild marjoram, and on the top of the hills and in a few other places came across ash-trees, oaks, evergreens, walnuts and many other trees.

April 11. We passed through the San Bartolo, Guerra and Amoladeras ranches, crossed brooks containing fish and a good supply of wholesome water, and after traveling over some hills that were very beautiful and covered with vegetation, arrived at Los Corralitos de Reyes, a ranch belonging to the Espíritu Santo mission and stocked with cattle and horses.

April 12. We passed by a place called Sinfonia, and afterwards came to a large brook, in which we found good water and a large supply of fish. The brook, which is called Deto, supplies water for the livestock of the Bahía mission. We traveled on until we reached Cuchillo Creek, where we stopped for the night. During the day's journey we had crossed hills and plains that were very green and beautiful, though without trees. In Cuchillo Creek there are *bagres, mojarras* and robalos. Some Indians, armed with guns, that had come from the Bahía mission and that were to accompany me on my journey, met me here.

April 13. We set out, although we had very bad weather: a stiff norther, rain and snow. After traveling a short distance we stopped in the Adayseños thicket, near which there is a brook of drinkable water. Along the way we had traveled over beautiful, green plains, covered here and there with oak trees. On the pastures throughout this territory also we found a great number of cattle and mules, belonging to the Bahía del Espíritu Santo mission.

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[16]From here to the end of the Diary the author, whose style is very loose throughout, usually employs the plural.

April 14. Due to the fact that the bad weather continued, we decided not to venture any farther this day.

April 15. We reached the Guadalupe and crossed it on a raft. This river, in which we found good water, is large, wide and rapid. It contains eels, *bagres, piltontes, pullones, mojarras* and many other kinds of fish. Along its banks there are many beautiful, tall and shady trees: sabines, willows, poplars, walnuts and oaks. We found several kinds of vines climbing even to the very tops of all the trees growing along the riverbank. These vines produce fruits of various sizes. Although all of these fruits have a wild, distasteful flavor, and are injurious to the mouth, I am fully convinced that if cultivated they would be edible and healthful. On the banks of the river and along the brooks north of it I found plants that looked like lettuce, and also some wild onions. These plants, prepared with vinegar and oil, make very fine salad.

April 16. We stopped on the banks of the Guadalupe, waiting for the convoy to pass, and while here the gout began to bother me. I received letters from the presidents of the missions at Boca de Leones and at San José, and also from Father Urbina and from my cousin, the licentiate Don Francisco Carrera del Valle. This same day Brother Antonio Casai, who had accompanied me from Boca de Leones and who had been poisoned by a certain kind of ivy which grows very plentifully in these woods and along these rivers, took sick, and I decided to send him back to the Bahía del Espíritu Santo mission to get cured. The ivy of these parts has the same noxious qualities as that of Spain.

April 17. We crossed two creeks, with beautiful, shady banks, in which there was wholesome water and some fish. We went past Cuero, and our day's journey ended on the banks of the Guadalupe.

April 18. We went through Rosal, and later came to a place called La Mota del Padre Campa. All along our journey, which took us over hills and beautiful, green plains and through woods covered with shady oaks, we found water that was drinkable. In these parts there are several droves of deer, flocks of turkeys, and many covies of quail. During the day we saw vipers which, though poisonous and of enormous size, were sluggish, some very dangerous water snakes, very poisonous spiders, called *monillas,* and also chigres, gnats, mosquitoes and all kinds of ticks. The air, on the other hand, is very pure in this part of the country and the climate is very mild and healthful.

April 19. We passed through Los Ramitos, La Cabeza and La Vaca, and finally, came to a place called Breviario. During this day's journey we had traveled over hills and extensive plains which were green and covered with flowers. Along the way we passed some oak groves and came across a great number of deer, turkeys, partridges, and other animals. We found unwholesome and unsavory water in the valleys and

found even the hills covered with mud and with pools of water. In these parts one must be careful not to come in contact with the trees, for some of them are very poisonous. One of the men thoughtlessly took hold of a stick to stir his *atole*[17]. He ate the atole, but scarcely had he done so when he swelled up like a balloon, and only with the greatest care did we succeed in saving his life.

April 20. Although a brisk norther was blowing, we set out, and, traveling over rolling hills, over plains and valleys which were very green and covered with a great number of flowers and along which we saw many deer, partridges and turkeys, we came to a place called Lamedita. We crossed the Natividad, a creek shaded with many walnuts, sabines, oaks, willows, elms, poplars and other trees, and stopped at Creditos, where we found a stream of water fit to drink. Travel through this country is very dangerous, because all of it as far south as the Guadalupe is inhabited by Indians. It is possible, furthermore, that the Xaramenes, all of whom are either pagans or baptized apostates from the Bahía del Espíritu Santo mission, live also in these parts.

April 21. We reached the Colorado, a large, deep river. Along its beautiful banks there are many shady trees: poplars, elms, sabines, walnuts, cedars, oaks and many others, all covered with vines. In the river there are various kinds of fish: *piltontes, bagres, pullones,* robalos, etc. A great number of pagan Indians of the Coco tribe live on the banks of this river. We crossed four creeks, in all of which we found fish: the Perdenal, the Azúcar, the Sandía and the Piltonte. The day's journey ended at the Piltonte. Scarcely had we left the Guadalupe when we came cross bison, deer and other animals. The day's journey had been over a very beautiful country, through shady woods, and over hills, plains and valleys.

April 22. We crossed the Soledad and the Juana Rosa creeks, both of which have pleasant, shady banks, covered with the species of trees above mentioned. The Cocos live along these creeks, and a little north of the latter the road, winding its way through a narrow glen, leads to the *presidio* and the mission of Orcoquisac. We passed by La Mota del Indio, and later came to Bernabé, where we found a brook with good water. Our road had been through pleasant woods, and over plains and hills which were green and covered with flowers. During the day we came across many deer, turkeys, quail, bison, bears and several droves of horses and cattle of Castillian breed that ran about wild and without any owner. These animals are very plentiful for the reason that Captain León (of happy memory), who was the first to discover and conquer these lands, left on the riverbanks a bull and a cow, a stallion and a mare.

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[17]Gruel.

April 23. We crossed the Peñitas and Tinajas creeks, went through Las Cruces and soon afterwards entered Monte Grande or Monte del Diablo, a wood thick with shady trees of various kinds. In these woods there are many paths so narrow that we had to travel in single file and at times had to cut our way through the brushwood. At places the ground was very muddy and sticky. We had not gone more than three or four leagues through these woods when we came to a very muddy creek called Quita Calzones, and about a league and a half or two leagues farther on came to another called Don Carlos. Here and there through these woods there are clearings with springs, and in these spots we saw very large numbers of bulls, cows, calves, bison, deer, turkeys, quail and partridges. In many parts of the woods there are bears, that feed on nuts, acorns and other things that grow on those trees. In the summer the bears get very fat on these things and during the winter months seek shelter in the hollow of some tree, where they manage to keep alive by licking their paws. As soon as the bad weather has passed they come out of the trees, but as they have sapped their strength by licking their paws, they appear lean and wasted away, and remain so for a long time. In these woods there are horseflies, known as Apaches, that are as easily provoked as wasps or bumble-bees (both of which are also very numerous), and whose sting is even more painful and more dangerous than that of these insects. Here we found ash-trees, oaks, elms, walnuts, vines, sassafras, excellent *zocosotes,* storax, various species of blackberry, pomegranates in large numbers, medlars, hazelnuts, chestnuts, strawberry-plants, laurels, *tarais* and many other trees and plants. In one of the clearings, named La Pulsera, we stopped for the night.

April 24. As this was the feast of the Patronage of Saint Joseph, Mass was celebrated. A large cross was erected and the prayers for this ceremony, as ordered in the Ritual, were recited. After the services we continued our journey through those woods, traveled along six very narrow paths, went through places that were very muddy, through a clearing, in the center of which we found wholesome water, crossed the Cíbolo and Diluvio creeks, and stopped at a large spring of good water which runs into the Brazos de Dios. At Encadenado, a place south of the spring, there are some very famous Indians, all of whom are pagan.

April 25. We came to the first branch of the Brazos de Dios. This branch of the river is large, has a good supply of fish and along its banks there are ash-trees, sabines, willows, walnuts, elms and many other species of very tall and shady trees. After crossing the river on a wooden raft we journeyed through a beautiful woods, covered with shady trees. Later on we reached the second branch, about three leagues distant from the first. We waded across, and after traveling about three leagues arrived at Paes, not far from the two branches. In the adjacent

woods there are cattle, mules, horses, bison, bears, deer, turkeys, partridges and covies of quail. There are also a great number of fruit trees, pomegranates, grape-vines, strawberry-plants, blackberry-bushes, sapotes, hazelnuts, chestnuts and sweet potatoes. These potatoes, though of a wild variety, are quite palatable. Cocos, Mayeyes, Jojuanes, Tancagues and many other tribes of pagan and barbarous Indians live on the banks of these rivers.

The tribes differ one from another in the manner in which they paint their stripes, for some wear them in one fashion, others in another. They also differ in the manner in which they cut their hair. Some wear a tonsure, like religious; others shave the forehead, temples and back of the head. Some of the latter leave a tuft of hair on the crown of the head, allow it to grow to its natural length and take very special care of it, while others cut it off. Some perforate the lobes of the nose, others those of the ears. But, all of them have one thing in common: A sign language, by means of which they converse for days at a time. When the religious first enter this territory they lose no time in learning these signs, so as to understand so many different tribes and so as to make themselves understood by them.

In all the rivers of Texas beaver and otter can be found in large numbers. These animals live on fish, which they catch in the following manner. With their sharp teeth, that look like awls, they gnaw, on opposite sides, the trunks of some of the large trees that grow along the banks, until, finally, these fall into the river. Arranging the trees from the bottom of the river to the surface, they form a sort of dam which prevents the fish from moving with the current. Then they go into the river, catch the fish, pull them out and eat them.

April 26. We crossed the Atascoso, the Peñitas, the Plato, and the Alamito creeks and stopped, finally, at one called Corpus Christi. During the day we had been traveling over green hills and plains, and through shady woods, covered with a great number of ash-trees, oaks, walnuts, elms, cedars and sassafras. At this last creek I erected a rather large, cedar cross. In the vicinity there are a great number of deer, bison, bears, turkeys, partridges and quail. From Zacatecas to Corpus Christi we had come in a northerly direction, and from here on our course shall be to the north-northeast.

April 27. We crossed the Navasoto. This river, though not very wide, is quite deep, and along its pleasant banks there are great numbers of trees of various kinds, such as oaks, elms, cedars, grape-vines, sapotes, pomegranates, strawberry-plants, blackberry-bushes, chestnuts, hazelnuts, *zocosotes* and sassafras. Here also there are many deer, bison, turkeys, partridges, quail and other animals. We passed along some beautiful valleys and crossed a creek called Las Gallinas, before stopping

at another called El Carrizo, where, as in the creeks we had just passed, we found water fit to drink. Here I erected a holy cross that had been skilfully carved from cedar wood.

April 28. We traveled over a beautiful plain, which goes by the name of La Escaramuza and which is surrounded by a large woods. Here for the first time we came across borage[18], an herb greatly prized because of its medicinal and other useful properties. We left behind us the Francés and Caymán lagoons and crossed the Atascadero Creek, so called because of the fact that it is so muddy. The thorns of some of the large trees growing along this creek are so big and so sharp that should the mule fall while passing here both mule and rider would be transfixed and staked. We continued onward and came to another creek, named El Caramanchel. This creek has very pretty banks, covered with the species of trees above mentioned. Afterwards we came to the Trinity, a large river, also with beautiful banks and with a bed covered with very fine flint stones. As this river, in which there are some alligators and a great number of fish, was shallow at the time, we waded across. On its banks we found many fields covered with reed-grass. This species of grass could also be found along the other rivers we had passed, but not so plentifully as on the banks of the Trinity. This day we stopped at San Juan, a creek which, though very muddy, has very beautiful banks. All the territory between the Navasoto and the San Juan is inhabited by Taguacanes, Quichuixes, Asinais, Vidais, Deadoses and other barbarous and pagan tribes. At the San Juan I erected a very large, cedar cross. On the banks of this creek there are, besides the trees above mentioned, some tall beech-trees, and, besides the birds already mentioned, a great number of magpies. Here I received letters from the guardian of the College of Guadalupe, from the presidents of Boca de Leones and San Joseph and from many other persons.

April 29. We set out, and traveled over some green, shady hills and plains and through some woods covered with tall, thick pines, *zocosotes*, borage and bergamots. These bergamots are not very tall and they produce a sort of pear so poisonous that it causes instantaneous death to either man or beast. We crossed a creek called Santa Efigenia, in which we found good water, and later came to another called Peñitas. In this part of the country there are no bison, but there are a few deer and turkeys and a great number of bears. At Peñitas I erected a large cross made from sassafras wood, and here also I secured a good supply of borage.

April 30. We crossed the Santa Coleta Creek, in which we found good water and on whose banks we saw many shady trees. Along this creek there are some huts belonging to the pagan Indians. We passed

[18]A blue-flowered herb noted for its sudorific properties.

the San Pedro River and later came to a very large and populous town of the same name inhabited by the Tejas tribe. The word Tejas comes from *techi,* which in our language means *friend.* Tejas Indians, therefore, means friendly Indians, notwithstanding the fact that they are very dishonest and become intoxicated with brandy and wine furnished them by the French from Nachitos, with whom they trade. The men of this tribe are fair-complected, handsome and well-proportioned; they go about without any clothing except a breech-clout, are all covered with red and other colored paints and are adorned with beads and feathers of various colors. The women, with blond, disheveled hair, are most beautiful, white-skinned and pleasant. They wear shammy dresses, that are embroidered and adorned with fringes, use beads of various colors, and hang long, smooth bones from the lobes of their ears. They live in round huts that look like cupolas and that are very warm, for they are thatched from the roof to the ground; and they have their beds resting upon poles, and sleep between tanned bison skins.

The Tejas Indians live on corn, of which there is a great abundance, because the land is very fertile and produces two crops a year, and each stalk bears at least three ears. They boil or roast the corn instead of grinding it, because no *metates* are made here and those brought from outside cost fifty *pesos* each[19]. They also live on *cormaíz,* that is, corn cooked with lard. There is another food which they use, known as *tuqui,* and which is much like the *casava* of Havana. It is derived from the roots of a certain tree, which are pounded in a wooden mortar and then prepared with bear lard. *Tuqui* is taken as a beverage and is very injurious to the health, for it causes dysentery, skin abrasions, and other diseases. These Indians also live on deer, bison and other quadrupeds. In their gardens they grow plums, medlars, figs, chestnuts, strawberries, various kinds of peaches and other fruits. Just as the people of Spain make a sort of preserve from figs, these Indians make it from medlars, and keep it in order to offer it to their friends or to sell it to the Spaniards and French. They raise chickens and turkeys, and they have a breed of dogs called *jubines,* that are a cross between the wolfdog and the coyote that have very thin, pointed noses. These dogs are quick of scent, easily provoked and just as dishonest as their masters.

There lives in this town an Indian woman, known as Sanate Adiva, that is, the great or principal lady. She enjoys considerable authority, is waited on by a large body of attendants and has a large house with many rooms. She receives gifts from other tribes and has in her service

[19]The Diary for March 4 and 5 states that each *metate* costs twenty-five *pesos.*

many men and women, and also *Tamas* and *Conas,* that is, priests and captains. She has five husbands and is, in a word, just like a queen among them. I met also in this town an apostate, named Alcón and whose Christian name was Antonio, who, with his three children, had run off from the San Antonio de Béjar mission. Very few of these Indians have bows and arrows, but all have guns and are very skilful in the use of them. The French at Nachitos supply them with powder, bullets, beads, breech-cloths, brandy and other things. When an Indian of this tribe dies he is buried in sitting posture, with his gun, powder, bullets, meat, other edibles, a gourd filled with water, and all his feathers and beads.

We left behind us this town and later in the day came to the banks of the Neches, a deep river shaded by a great number of trees. Here I erected a cedar cross. In the afternoon several men and women brought me chickens and eggs, and in return I gave them *piloncillo*[20], salt, biscuits and *pinole*[21], things which they prize highly and for which they were grateful. I had intended to celebrate Mass here, but, as we had no fresh hosts I decided not to do so, although it was the feast of Saints Philip and James.

May 1. We passed the Alazán Creek, in which we found good water, crossed the Carreras Plains and came to another creek, which had no name and which I called San Felipe y Santiago. Farther on we reached the Angelina. In this river, which is deep, though not very wide, and which is shaded with the species of trees above mentioned, we found drinkable water and many fish. We crossed, and after traveling for some distance came to the Litera Creek. During the day we had journeyed over hills and plains and through woods that were very green, although along the way we were bothered by ticks, mosquitoes, gnats and chigres. In these parts there are large towns, inhabited by Tejas, Asinais and Navidachos, pagan tribes that, although friendly, are dishonest and easily aroused. Here I was met by Fray Francisco Voceta and five other men. During the day Captain Vigotes from the Navidachos and Captain Gorgoritos from Duraznos de los Vidais came to see me. Several men and women from the aforesaid tribes called on me also. I ordered that they be given *pinole,* biscuits and *piloncillo,* and for these things they were extremely grateful.

May 2. We passed Loco Creek, which was rather deep. Along its beautiful and shady banks there are great numbers of Tejas, Asinais and Navidachos. Afterwards we crossed Castañas Creek, traveled over the Hipasote Hills and arrived at Nacogdoches, at the mission of Nuestra Señora de Guadalupe, where I was received and shown marks of love

[20]Candy made from brown sugar.

[21]A sort of candy made from ground corn, sugar and water.

and esteem by its minister, Fray Joseph Calahorra y Sáenz. This day we had passed through some woods in which we found pines, sassafras, hazelnuts, strawberry-plants and a great many blackberry-bushes. Captain Sánchez, a pagan Indian of great influence, called during the day, and I asked him to dine with me. I shall give a more detailed account of this mission when I make a report on my Visit here.

May 3. As this was the feast of the Exaltation of the Holy Cross, I remained at the Nacogdoches mission, and many pagans, both men and women, came to see me.

May 4. We set out again, and after having crossed the Nana and Amoladeras Creeks, came to the Atollaque, a large river with pleasant, shady banks, where we spent the night. During the day we had journeyed over hills and plains, that were green and carpeted with flowers, and through woods thick with pines, cedars, sassafras, medlars, hazelnuts, chestnuts, strawberry-plants, blackberry-bushes and borage. Along the way we found wholesome water at various places, but were bothered by gnats, mosquitoes, ticks, chigres and other pests.

May 5. We passed many brooks with excellent water, crossed some woods covered with shady trees, and a number of green, pleasant hills and plains before reaching Venado Creek, where Father Santa María, Laba Voceta y Reynoso [*sic*] and several men came out along the road to meet us. Finally, we arrived at the Ais mission, where I was treated with great kindness and respect by the priests in charge. I shall return here for the regular Visit and shall at that time give a report on this mission. During the day many men and women of the Ais tribe called to see me.

May 6. We crossed Carrizo Creek and came to another, called Palo Gacho, which has very shady banks and contains good water. Later we reached the Lobanillo de Gil ranch, where we took dinner. On this ranch there is a large stream of drinkable water and near-by there are woods in which can be found many ash-trees, oaks, pines, elms, sassafras, chestnuts, blackberry-bushes, medlars, and borage. Deer can also be found here. In the afternoon we arrived at the Gonzalitos Creek, and along its banks also we saw a great number of the above-mentioned trees. We spent the night here.

May 7. We went through the Patrón Gap, where we found some ponds containing drinkable water, and crossed several creeks before coming to a wood in which there were many pines. Later we came to the Sabine. This large river contains plenty of fish and on its banks there are a great number of trees. Along the riverbank we found flocks of magpies and in the adjacent woods a number of deer. Having crossed the river on a raft, we traveled on as far as Cabezas, where we ran into

a very heavy rain. Here there is a shady brook with drinkable water, and near-by there is a woods thick with pines and oaks.

May 8. We continued our journey through the same woods, in which we saw pines and other trees, and came to Tres Llanos, where we found good water, and gardens with peaches, figs, mulberries, and a great number of Castile roses. These roses are more aromatic than those grown in Spain. We took dinner, and in the afternoon set out again and traveled through a large woods before arriving at Hondo Creek, where Father Amillano and a great number of people from the *presidio* had come to meet us. We continued onward, and about 5 o'clock in the afternoon came to the Adais mission. Upon our arrival the garrison at the *presidio* fired a salute of five guns, and the Fathers gave me a very hospitable reception. I went immediately to the *presidio* to pay my respects to the governor, Don Hugo O'Conor.

May 9. Mass was sung in thanksgiving to God for the successful outcome of our undertaking and for our happy arrival. His lordship, the governor, came to visit me at the mission, stayed to dinner, and was very affable and courteous.

May 10. I opened the Visit with Mass, and afterwards inspected the church, a suitable, frame building, which is well put together and has a shingled roof. The church which is kept neat and clean, is provided with silver utensils and vestments, although all of these articles are old and in poor condition. It has also such sacred vessels as are indispensable for divine worship. After visiting the church I went over to the *presidio* to take part in the Litany service. His lordship, the governor, insisted that we remain for dinner, and treated us most kindly.

May 11. I visited the dwelling-quarters and the offices and found them to be suitable structures and well put together. The walls are of wood and the roofs are shingled.

May 12. I visited the religious, in whom there was no fault to be found; on the contrary, I found good reason to praise and thank them, and this I did. I spent this and the two following days in visiting the mission and in making such recommendations as I deemed proper.

May 15. In the afternoon the image of Saint John Nepomucene was carried in solemn procession from the royal *presidio* to the church. A military salute was fired, and, as this was also the feast of Saint Michael, when we arrived at the church Vespers were sung.

May 16. After a solemn Mass in honor of the saint, we spent the day with his lordship, the governor.

May 17 and 18. Continuation of the Visit.

May 19. I closed the Visit at the Adais mission.

May 20. The governor called on me, and in the afternoon I went to

the Baño ranch. This ranch, on which there is a large woods, belongs to the mission and is about half a league from it.

May 21. I remained at the mission with the Fathers.

May 22. I went to the *presidio* to speak to the governor of affairs bearing on my Visit.

May 23. I went again to the *presidio* to take leave of the governor and of the other persons there.

The mission of San Miguel de Cuéllar de los Adais is surrounded by a large, shady woods of pine and oak trees. Within these woods there is a rather small plain, and at each extremity of the plain there is a small hill. The mission is situated on one of these hills and the *presidio* on the other. A stream of brackish water runs through the middle of the plain. The houses and church at this mission, which are built of wood and roofed with shingles, are kept neat and clean. But the mission has deteriorated both materially and spiritually. The dwelling-quarters and the church are old structures, are being neglected and are falling to ruins. The vestments and sacred vessels are also old and are not being taken care of. The ministers (who look after the whites at the *presidio* and some of the ranches) are in dire need and without the bare necessities of life, because before the assistance supplied by our good King (May God protect him!) reaches them they have already suffered untold hardships. Although these woods are covered with trees and vegetation, at the mission there are no crops of grain, no grass, straw or corn tops. The wheat is eaten by the people, and it is necessary to haul hay from a distance of ten or twelve leagues to feed the stock. The beef which is used is of a very inferior grade, and there is a scarcity of all kinds of seeds: corn, beans, etc. There is not enough of anything except wine and *tafiat,* commodities supplied by the French at Nachitos, a place seven leagues from here.

The mission has also deteriorated spiritually, and this for the reason that, although there are great numbers of Indians in these parts, not one of them stays at the mission, all preferring to live at the *presidio.* The only redeeming feature is (as I have been assured by the early settlers, many of whom are still alive) that at the hour of death all of these pagans, men and women of all ages, ask the *padre* to give them the *Horco Santo,* that is, Holy Baptism. I have a suspicion, however, that many of them seek this as a cure for their corporal maladies. In spite of the fact that at the present time there is not a single Indian living at this mission, I found recorded on the books 103 baptisms of children and adults. For the *presidio* I found 256 baptisms, 64 marriages and 116 burials. For the *presidio* at Nachitos de los Franceses, covering the period during which there were no ministers at this post, I found 20 baptisms, 13 marriages and 15 burials. At one time the

Jesuits had charge of the work at this *presidio,* but it is now being taken care of by the Capuchins.

It may be well to remark here that in my Diary describing the return journey to Zacatecas there will be no mention of distances or of other details already given. If there be any new information worthy of note I shall give it whenever I consider advisable.

May 24. We left the Adais mission, took dinner at Tres Llanos and slept at Cautivo Creek.

May 25. We passed Loma Alta, Gonzalitos, Lobanillo and reached Palo Gacho.

May 26. We went through Borregas, passed a very good spring, and crossed Carrizo Creek before arriving at the Ais mission, where we took dinner.

May 27. I celebrated Mass and inspected the church and the silver utensils. During the day Indians of the Ais tribe and their captain, named Urjataña, visited the mission. I suggested, by means of an interpreter, that they live with the *padres* at the mission, but they told me that they did not care to do so. With things as they are at present I believe this impossible. While I was at this town they gave an exhibition of their pagan dances, which they executed with singular grace and with many grimaces.

May 28. I inspected the dwelling-quarters and the other buildings, and conferred on Father Santa María the office of president of those missions. I carried with me the document conferring the office of president, but had not filled it out before reaching the mission so that I might be free to appoint anyone I might see fit.

May 29. I visited the religious, and was greatly edified, because in none of them did I find anything deserving of reproof.

May 30. I called on Father Santa María, and with him visited the Orcoquisac mission, of which he is minister.

May 31. I continued the Visit and made certain recommendations that I deemed advisable.

June 1. I concluded the Visit at the mission of Nuestra Señora de los Dolores de Benavente de los Ais.

This mission is situated in a rather small plain and is surrounded by a woods covered with shady trees. In this part of the province the soil is so red that it colors the clothing and looks like that found in the vicinity of mines. As a matter of fact, not far from the mission a mine has been opened, and it is said that gold in small quantities and of an inferior grade has been extracted from it. The church, a frame structure, is kept neat and clean, and the vestments, sacred vessels and silver utensils are good, suitable and well kept. The dwelling-quarters, also made of wood, are sufficiently large, and are warm and respectable. At

times the religious undergo deprivations, and this for the reason that the funds granted by our Majesty the King (May God protect him!) usually arrive late. A deep creek, which never runs dry, supplies the mission with water, but as its banks are very high it cannot be used for irrigation purposes. The mission must depend upon the rains to water the small tract of land that is under cultivation. Near the creek there is a garden, watered by hand, in which there are peaches, figs, native fruits, and such vegetables as onions, garlic, cabbage, lettuce, etc.

This mission is poor in temporal goods. It possesses a few horses, fifteen to twenty mules, ten to twelve cows, and about the same number of bulls. It has from eight to ten yoke of oxen, but the Indians steal these whenever the opportunity offers. The bulls, cows and calves are used for food, while the horses and mules (of which there is a small drove) are traded to the French for brandy, *tafiat,* wine, paint, beads, cloth, powder, bullets, guns, tobacco, and other commodities.

The Indians of the Ais tribe are the worst in the province. They are addicted to drunkenness, dishonesty, *mitotes* and other dances, and to every kind of vice, especially lust. They are indolent, bold and shameless, and in several instances, both by word and deed, have shown a lack of respect for the *padres* and have gone so far as to lay their hands on them. They despise the teachings of our holy faith, and a certain member of the tribe even declares sacriligeously that he has more love and veneration for Misurí (that is, the devil) than for the holiest of mortals, our Most Blessed Lady. In other ways also these Indians show their contempt for our holy faith and make fun of the missionaries. For this reason I do not entertain the slightest hopes for their conversion, and I am fully convinced that among these barbarians the lives of the missionaries are in imminent if not certain peril. Now and then, it is true, one of these savages asks for baptism at the hour of death, and some of them have brought infants to the *padres* and requested that they be baptized. Those that die are saved, but those that recover become perverted and lost, and I myself, and it grieves me to think of it, have met several apostates and perverts of both sexes. On the records I found 11 baptisms, 7 burials, and 3 marriages.

The winter is very severe throughout this country. During this season there are violent northers and the snow, which falls for several consecutive days and covers the woods and every other part of the province, is at times more than seventeen inches in depth. There are also very heavy frosts, and the trees and plants appear as if encased in glass. During the summer, on the other hand, the days are scorching hot and rains are frequent. For this reason the rivers are swollen during both winter and summer; during the summer because of the heavy rains,

and during the winter because of the freshets caused by the melted snow. My Diary continues.

June 3. We left the Ais mission, took dinner at the Atollaque River and slept near the Amoladeras Creek.

June 4. We set out again, crossed creeks and woods and came to the Nacogdoches mission.

June 5. I said the Mass for the opening of the Visit, and afterwards inspected the church and the entire mission.

June 6. With all felicity I concluded the visitation of the various missions. Thanks and praise be to God, the Giver of every perfect gift. Amen.

June 7. Solemn Mass was sung in thanksgiving for the happy closing of the Visit. I wrote to the governor, his Lordship Don Hugo O'Conor, requesting that a military escort accompany me out of these missions.

June 8. I remained at the Nacogdoches mission, waiting for the escort.

June 9, 10 and 11. Still waiting for an escort with which to set out with some security.

June 12. Seeing that the escort delayed in coming, I began to take baths in a creek which flows through the mission grounds and in which there is an abundance of good water.

June 13, 14 and 15. I continued the baths, and waited for the escort.

June 16 and 17. Still waiting.

June 18. A muleteer, named Gervación, with his mule-drivers and some travelers, stopped at the mission, and, seeing that the escort was not coming, I decided to leave with them.

June 19. I arranged to leave with the muleteers. To set out without a convoy was rash, I admit, but necessity and what I was suffering obliged me to do so.

The mission of Nuestra Señora de Guadalupe de Albuquerque de los Nacogdoches is situated in a small plain, surrounded by a great number of beautiful and shady trees. A creek, which never runs dry, flows through the property, but for irrigation it is necessary to depend upon the rains, because, due to the high banks, the water from the creek cannot be used. The church is a small, adobe building with a shingled roof and is completely surrounded by a wooden railing. The vestments are of good material and are well taken care of, and the chalices and other sacred vessels are suitable and are also kept in good condition. The priests' house, a fine, frame structure with a shingled roof, is very well built and is also surrounded by a wooden railing. Besides these buildings, there are quarters for the soldiers, a kitchen and a granary, and

at some distance there are other good houses, all of which are roomy and respectable. The mission possesses, approximately, eighty sheep and asses, thirty oxen, fifty cows, bulls and calves, twenty-five tame horses, twenty tame mules, ten of which are used for tilling the soil, and two droves of mares, each drove with its stallion. The farms are supplied with plow-shares, plows, hoes and other implements. At this mission borage, Castile roses, peaches, mulberries, medlars, pomegranates and other things are grown in large quantities.

On the mission books I found 12 baptisms, 8 burials, and 5 marriages.

The tribes that live near this mission and that could join it are the Nacogdoches, Navidachos, Cadodachos, Asinais and Nazones. The members of all these tribes are gentle, peaceable and good-natured, and but seldom can there be found one that is wicked and perverse. They raise large crops of corn and have magnificent horses. All of them are armed with guns, and in the hunting season they lay in a supply of bison, deer, and bear lard. They show great cunning and shrewdness in hunting these animals. When approaching a clearing they stop for a while inside the woods in order to observe if there be any animal within sight. If they discover none they cut off a large branch from some shady tree and with this hide or cover themselves in such a way that from a distance it is impossible to distinguish whether or not they are men. To spy human beings that chance to enter or leave the woods they climb into some big, tall tree along the roadside, and from its branches they see and examine everything about them without being seen. The Indians of all the tribes inhabiting this province of Texas admire and respect valor and bravery, and for this reason the one who shows greatest courage is chosen as captain.

The diseases and ailments from which these Indians, both men and women, frequently suffer are small-pox, measles, fevers, and venereal diseases, and I myself have seen a great number of those who have been horribly disfigured by such maladies. In my opinion, these diseases, as also dysentery from which they commonly suffer, are in great part caused by poisons introduced into the blood from over-indulgence in brandy, *tafiat* and wine, and from the use of bear lard, which never thickens and which they drink as if it were water. These impurities in the blood are due also to the fact that they consume in large quantities nuts, which they grind up and keep for future use, medlars, which burn like fire, and other hot foods and beverages.

The Indian woman gives birth to her child in the following manner: She builds a small wigwam on the banks of a river or creek near the *ranchería* at which she lives, and in the center of this wigwam drives into the ground a forked stake. As soon as she begins to feel the pangs of childbirth she goes down to the wigwam, and, with the assistance of

the forked stake, gives birth to the child. Immediately afterwards she casts herself into the river or brook, bathes herself and her offspring, and, with her hair disheveled, returns to join the others at the *ranchería.* All this I have observed in these lands. My Diary continues.

June 20. We left the Nacogdoches mission and had traveled only a short distance when we ran into a cloud-burst. We were being drenched with rain all the way to Loco. Here we stopped, as it was impossible to advance any farther.

June 21. We reached the Angelina, which we had to cross on a raft, because at the time it was greatly swollen.

June 22. We came to the Neches, and, as it was not very high, we waded across.

June 23. We arrived at the San Felipe y Santiago River, where Mass was said and a cross erected.

June 24. We started off again, and, although a terrific storm was raging and wet all our supplies, we were able to reach the San Juan Creek. The storm lasted the entire day, though at times the rain did not fall very heavily.

June 25. The rains continued until noon, and we spent the rest of the day in drying our belongings.

June 26. After Mass had been said and a holy cross erected we set out for the Trinity, which we found greatly swollen. We crossed on a raft, though with evident danger of death, from which we were delivered by a merciful God.

June 27. We spent the day getting the supplies across on a raft, and, thank God, nothing was damaged.

June 28. We reached the Caymán Lagoon, where on the following day Mass was celebrated and a cross erected.

June 29. We started off, and had gone but a short distance along the Escaramuza Plain when we came across a number of men and women trafficking in deer and bison meats and also in other things. We continued on our way until we came to El Piélago de las Gallinas, where we met a great number of men and women of the Vidais tribe, accompanied by their captain, the apostate Antonio Abad. That night, as there was a total eclipse, I made use of my opportunity to address them, especially the captain, and to preach to them about God. Greatly perplexed, they begged me to send them *padres,* saying that they were anxious to become Christians and to be baptized. They even asked me to give them a written promise that I would do so; but, knowing their fickleness, I am convinced that their fervor will be of short duration.

June 30. We reached the Navasoto, which we found greatly swollen. The animals waded to the other bank, but, in order that the men and supplies might be able to cross, on both sides of the river we chopped

down some large trees and formed a sort of bridge by tying these together with ropes. Later in the day we came to a creek called Los Patos de Buena Agua.

July 1. We reached the first branch of the Brazos de Dios, which was greatly swollen.

July 2. We went across on a raft. Here the muleteers abandoned us, and our lives were now in great peril.

July 3. We reached the second branch of the river, which was even higher than the first. At this point the arrival of a corporal with a squadron of nine soldiers afforded us great consolation.

July 4 and 5. These two days were spent moving the supplies across on a raft.

July 6. After the supplies had been carried to the other bank, we started off again and traveled over a plain. Along a brook which flows through the middle of this plain we killed several wild cows, as we were in need of meat.

July 7. Traveling along in a pelting rain, we came to the Peñitas Creek.

July 8. We arrived at another creek, named Juana Rosa.

July 9. We reached the Colorado, which was overflowing its banks.

July 10. I said Mass, erected a cross, and waited for the flooded river to subside.

July 11. Still waiting for the river to subside.

July 12. We crossed in a canoe, built for Marquis Rubi.

July 13. The supplies were transferred to the other side, but while crossing the river three mules and two horses were drowned. We continued our journey and came to a small plain, at some distance from the Colorado.

July 14. We reached Breviario Creek, where we met the apostolic preacher, Fray Manuel Marentes. Here our lives were in jeopardy from members of the Xaramene tribe, but we escaped without injury, thanks to Pedro and Ramón, two Indians of the Bahía del Espíritu Santo mission, who were accompanying us.

July 15. We traveled as far as El Piélago del Rosal.

July 16. We reached the Guadalupe River, where I was received by an escort of ten soldiers under the command of the ensign of the Bahía *presidio*. These soldiers were sent here by their captain to seize any contraband goods being brought in by the French, rather than to act as my body-guard.

July 17. Having passed Las Animas Creek, where Fray Joseph Escobar of the Rosario mission came to meet me, we traveled on as far as El Piélago de las Cruces. It rained very hard during the afternoon.

July 18. We reached Monaguía Creek, where Fray Pedro Ramírez, president, and Fray Joseph López, minister, of the Bahía mission, received me. They were accompanied by all the Indians of the town, who held skirmishes in my honor. During the day the captain of the Bahía *presidio* visited me and invited me to dinner, but, as there was good reason for being distrustful of this individual because of the fact that he had brought judicial proceedings against the Fathers of the Bahía and Rosario missions, I declined the invitation.

July 19. Mass of Exposition was sung in thanksgiving for the successful termination of the Visit.

July 20. I returned Captain Francisco Tovar's visit.

July 21. I called on Father Marentes, minister of the Orcoquisac mission.

July 22. I stayed at the Bahía mission, taking baths, of which I felt the need.

July 23. I went to the Rosario missions, where I also took baths.

July 24, 25 and 26. I continued the baths.

July 27. I took part in the anniversary service for Captain Manuel Ramírez de la Picina, at which Father Marentes delivered an excellent sermon.

July 28. We traveled on as far as the Rosario mission.

July 29. We reached Agua Escondida.

July 30. We arrived at a ranch belonging to a man named San Francisco, captain of the *presidio* of San Antonio de Béjar.

July 31. We stopped at a ranch belonging to the priest of the Chayopines *presidio*.

August 1. We arrived at the San Joseph mission, where I rested and took baths until the 15.

August 16. We traveled as far as the Atascoso ranch, on which are kept all the stock of the San Joseph mission. On this ranch there are some good ponds, containing robalo, *bagre*, eels, etc.

August 17. We remained at the Atascoso ranch, waiting for the convoy.

August 18. Sergeant Reyes and Corporal Luis Maldonado arrived with an escort of ten soldiers.

August 19. We left the Atascoso ranch, and that day advanced as far as La Parrita, where we found good water.

August 20. We crossed the San Miguel, a creek with drinkable water and fish, before reaching a glen north of Río Frío. In this glen also we found water that was fit to drink.

August 21. We crossed the Leona Brook, which was swollen, went past a clump of walnut trees and past Río Frío before arriving at the Guadalupe Glen, in which we found some good pools.

August 22. We left behind us La Cañada de los Caballos and La Verde, crossed the Nueces, whose waters petrify all wood that remains in them for any length of time, and finally reached Maguellitos. In all these places one's life is in peril from pagan Indians, because they are infested by Apaches and Comanches, who are continually waging war against one another.

August 23. We crossed a ranch belonging to Tomás Sánchez, passed the Cajeta, Partida and Becerra Creeks and came to the Pato Pond, in which there is rather good water.

August 24. We went past a good spring at Patito, went past La Loma del Atravesaño, and past the springs at San Ignacio and Chacón, and at the end of the day's journey found ourselves in the town of Laredo on the banks of the Río Grande del Norte. This town, which belongs to the government of Nuevo Santander en la Nueva Conquista del Seno Mexicano, founded by Colonel Joseph Escandón, has a resident priest, Don Joseph Gutiérrez.

August 25. We crossed the Rio Grande and went to the ranch of Don Joseph Martínez, about a league up the river.

August 26. We passed through Coyotes and later came to the Abra Ponds.

August 27. We went through Agua Negra, Bañito and Las Cruces, crossed the Oración Hills, and traveled along Camarón Creek before stopping for the night at the Ambrosio ranch on the banks of the Sabinas or Salado River, which was swollen at the time.

August 28. We remained at the Ambrosio ranch, waiting for the river to subside.

August 29. We passed Santa Efigenia Creek, and our day's journey ended at El Corral de Indio.

August 30. We went through Los Magueyes, passed some ponds containing drinkable water, and traveled along past Mesquite, Campanero Creek and Los Pozos before arriving at the home of Santos Tigerina at Punta de Lampazos.

August 31. We passed La Presa and came to the Cruz Canyon. Here, alone and without cots or covering, we spent the night, for the baggage had not yet arrived.

September 1. We took dinner at Carrizal and slept at Huisache.

September 2. We started out very early in the morning and reached Boca de Leones about daybreak. Along the way we saw a great number of mocking-birds in a woods covered with mesquites, *huisaches,* prickly pears, chaparrals, *gobernadoras* and other trees. Here I was taken ill, and for this reason had to remain at the hospice with Fray Manuel Joseph de Silva, president of the mission, until September 18.

September 19. The apostolic preacher and some other persons came

with me as far as Tlaxcala, where I was met by Brother Antonio Casas Donado, almoner of the hospice, who was to accompany me on the remainder of the journey.

September 20. We passed Boca de Tlaxcala and came to Sanz.

September 21. We passed the Huisache Pond and San Bernabé before reaching La Escondida. During the day we came across a large spring of good water.

September 22. We left behind us San Nicolás, Barranquillas, the Anelo Divide and the Galana Mountains, and arrived at Morterillos.

September 23. We reached the Mesillas ranch.

September 24. We went through the Almidón Hills, the Carretas Pass, Yerba Buena, the Cabrito Pass, the Santa María and San Diego ranches, and passed through Molinos and Rodríguez before reaching the town of Saltillo. We remained at Saltillo until the 29th.

September 29. We traveled as far as Lomas Coloradas, where we found a good spring.

September 30. We went through Agua Encantada, San Juan de la Vaquería, an estate belonging to the Marqueses de Patos, the rainwater tank and pass at Capulín, and reached Tinajuela in a downpour of rain.

October 2. We traveled through the Frayle Pass, Santa Elena, the Alcalados Pass and the Santiago Divide, and our day's journey ended at Canutillos.

October 3. We went through the Canutillo Gap, the Bonanza ranch and Durazno, and passed the San Joseph reservoir before coming to the Cedros estate, where I returned six mules, two harnesses and a gun that I had borrowed for the journey.

October 4. We passed through Barral, and later came to a reservoir within sight of the Cedros Gap.

October 5. We went through Calzones and Candelaria and traveled on as far as the reservoir at Potrillo.

October 6. We passed through the Gruñidora ranch and through Minillas, and stopped at Arroyo Seco.

October 7. We went past El Salto del Gato and Agua Nueva, and stopped at El Salto del Loreto.

October 8. We traveled through Agua Nueva Pass, through Durazno and Burro, and stopped at Tenango.

October 9. We went through Cañas and Rosillo, and that night stopped at the town of San Cosme.

October 10. We spent the day at San Cosme.

October 11. We reached the Vañon *hacienda.*

October 12. We traveled past Laguna Seca, Matapulgas, Maguellitos, Lusaya, Gutiérrez and Hornillos and came to the Sauceda silver mines.

October 13. We passed through Tecolotes and Guerreros, and, finally, arrived at my holy College of Nuestra Señora de Guadalupe. Eternal praise and thanks be to God in heaven and upon earth, who, solely through His goodness and infinite mercy, has showered upon this unworthy servant such extraordinary favors. For all this may He be praised, glorified, and blessed by all creatures for ever and ever. Amen, Amen, Amen.